

A COMPARATIVE STUDY OF THE SOCIAL ORGANISATIONS OF IN-MIGRANTS AND THE INDIGENES OF KASOA, GHANA

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ABSTRACT: *The study investigated the social organisation of in-migrants and the indigenes of Kasoa in the Awutu-Senya East Municipality of Ghana within the context of Inter-Ethnic Relations Theory. The study adopted the cross-sectional descriptive survey design through the quantitative approach where a structured questionnaire was developed and distributed to collect data from 240 household respondents made up of 140 in-migrants and 100 natives through respondent driven sampling. With the aid of the version 22 of the Statistical Product for Service Solution, descriptive (frequency, percentage) and inferential statistics such as chi-square were used to analyse the data. The study findings revealed that the native respondents were not as open as the in-migrants to having ethnic friends. Besides, the study disclosed that in-migrant respondents were more actively engaged in trade associations than the natives. Again, the in-migrants were found to be more actively engaged in intra-tribal marriage. Based on the findings, the study recommended the establishment of more formal schools to socialise the in-migrants into the culture of the natives. Finally, the study recommended inter-tribal marriage and acceptance of members into trade associations as means of cultural adoption and assimilation.*

KEYWORDS: Social organisation, in-migrants, natives, inter-ethnic friendship, trade associations, inter-marriages, cultural adoption, assimilation

INTRODUCTION

The implications of migration for development have brought to the forefront the need to investigate systematically the process of migrant influence in the cities of the Third World countries. In Ghana, many observers fear that the rising urban unemployment, scanty housing, inadequate water and electricity supply, poor sanitation, shortage of transport and other services, and an overall decline in the quality of urban life are in the main due to the influx of migrants (Opere, 2003; Dugbazah, 2007; Yeboah, 2008; Awumbila & Ardayfio-Scandorf, 2008). Migration may indeed yield substantial benefits to individual migrants and their families and, at the same time have a positive and significant impact on economic development. The influx of migrants may change the social fabric of both the areas of origin and destination. Migration provides an important perspective to the general questions of integration and belonging, because it typically disrupts or questions the habitual social networks and ways of being (Bottero, 2009; May, 2011). Besides this, migrant integration is also about identification and creating of new sense of belonging (May, 2011), social recognition and basis of identity (Paugan, 2018).

The study is focused on investigating the changes that both in-migrants and the indigenes/ natives and the society that they have joined undergo in response to migration. This is synonymous with integration, the process by which members of the in-migrants group and host communities come to resemble one another (Brown & Bean, 2006; Alba, Reitz & Simon, 2012)). The process discussed here is social organisation and it investigates whether in-migrants are becoming more like the native-born. Social organisation relates to changes in the network, patterns and attitudes towards social relationships. Social organisation embraces those aspects of migrants' influence in family formation, cultural integration, assimilation and participation in politics and trade unions. (Simon, 2003; Heckman, 2005; Meurs, Pailhe & Simon, 2006; Aparicio, 2007; Portes, 2007). Specifically, the study sought to look at inter-ethnic friendship, participation in trade associations and marriages. The focus of this paper was to compare the social organisation of in-migrants and natives of Kasoa.

Inter-ethnic friendship is an aspect of socio-cultural integration. Through friendship, people from different ethnic background acquire personality and learn the way of life of other societies. Socially, people learn the attitudes, values and actions appropriate to individuals as members of different cultures through friendship and participation in trade associations. Inter-personal assimilation involves the frequency of inter-ethnic contact between individuals such as friendship networks and co-workers (Gallego & Mendola, 2010; Francis, 1976; Agyeman, 1976).

Marriage could serve as a very good unifying factor, especially if it is inter-cultural marriage (Takyi, 2001; Adu-Gyamfi & Odumah, 2002; Gyimah, 2006; Adu-Yeboah & Obiri-Yeboah, 2008)). For instance, if an Ewe marries a Dagomba woman, it implies that two families from the Volta and Northern regions in Ghana would become united. Such inter cultural marriage would therefore promote effective socio-cultural integration (Adu-Gyamfi & Odumah, 2002). This means that one should eschew marriage within one ethnic group and select life partners from other ethnic groups as means of cultural integration and assimilation. According to Francis (1976), an ethnic who marries a native will be exposed to the culture of the host society not only through his spouse but also through their children who, in part at least, are directly encultured into the host society through group or school. Agyeman (1976) in his study on the survey of OLA Estate in Cape Coast found that Ewe, Ga and Hausa are more intra-tribal while Akan and Guan are inter-tribal in their marital relations. Marriage within one's group is a means for an individual to ensure that his/her identity is passed down to his/children. Inter-marriage with natives is assumed to have an assimilating role due to enhancement of local human capital such as union roles in the form of improved knowledge about host institutions, language and customs as well as access to native spouse networks (Nekby, 2010).

Associations are embedded in the migration premium. The association mollifies the initial difficulties migrants encounter in their stay in the host community (Bosiakoh, 2011). New migrants

show learning to the association but leadership position is entrusted in the hands of old migrants (Bosiakoh, 2010). The benefits embedded in the associations are in the areas of health/medical, housing/accommodation, comfort and support in times of bereavement, socio-cultural benefits. Associations are formed after migrants arrive in the host community (Bosiakoh, 2011). Social networks and friendship relations between in-migrants and natives, however give rise to the emergence of the migrant associations.

The purpose of comparing the social organisation is the determination of whether the consequences of in-migrants and natives' activities are favourable or not. If the consequences are unfavourable, policy changes may improve the congruence between migration consequences and development. Although migration studies in Ghana have been expanding both in scope and number, the focus has largely been on economic organisation (Opare, 2003; Dugbazah, 2007; Yeboah, 2008; Awumbila & Ardayfio-Scandoorf, 2008), with very little done on social organisation. Economic organisation focuses on issues in terms of occupation and employment, income levels and investment opportunities. Again, most of the studies on migration have focused on cities (Anderson, 2001; Dugbazah, 2007). Scarcely has anything been done about migration to emerging settlements in the peri-urban and cosmopolitan areas of our cities. This is very true of Kasoa in the Awutu-Senya East District of Ghana. This is a significant gap in knowledge considering its implications in terms of policy and practice which this study hoped to fill. An improved understanding of the social organisation is relevant for our understanding of in-migrant integration and assimilation of the receiving societies. The study hopes to address the following research hypotheses:

- H₀₁: There is no statistically significant difference between in-migrants and natives on their perception of inter-ethnic friendship practiced in Kasoa.
- H₀₂: There is no statistically significant difference between in-migrants and natives on their perception of participation in trade association practiced in Kasoa.
- H₀₃: There is no statistically significant difference in in-migrants' ethnic background and their selection of spouses in Kasoa.

In-migrants are those who had migrated to Kasoa with the intention of remaining either permanently or for some indefinite and relatively long period of time say one year or more whilst Indigenes or Natives are those born in Kasoa (natives) regarded as the original inhabitants of the area who have never stayed away for one year or more. The Structural –cultural theory of inter-ethnic relations is the theoretical framework for the study propounded by Schermerhorn (1970). It states that where integration takes place through cultural isomorphism, there is no friction between the guest and the host but where ethnic integration or assimilation takes place through cultural non-isomorphism, there is friction. Agyeman (1976) observed that the question of why

one ethnic group learns the culture (including the language) of another group leaves unexplained. Agyeman (1976:23) observed that this is a matter of the will to be assimilated or the will to assimilate. Agyeman (1976:23) postulated that the will on the part of the guest community to be assimilated in the absence of cultural isomorphism or coercion is likely to induce its members to learn the culture of the host community. The degree of assimilation will be a function of the extent to which the host too is willing to accept the guest and therefore how much encouragement they give the members of the guest community to adopt the host culture (Agyeman 1976:23). There are two possible norms on the part of both the guest and host communities according to Agyeman (Agyeman 1976:23). There is a positive (+) volition of assimilation and a negative (-) volition of assimilation on other side. The combination of those volitions will determine the nature of culture learning by the guest community and the resultant assimilation/ discrimination by the host community. Four such combinations are possible as explained in diagram (Figure 1)

Figure 1**Possible Combinations of Volition**

Guest Ethnic Group		
	Positive Volition	Negative Volition
Positive Volition	+ + (1)	-- + (2)
Negative Volition	+ -(3)	- - (4)

Source: Agyeman (1976)

As may be seen from the diagram, combinations (1) and (4) are diametrically opposite cases. In case (1) both the guest and host communities are willing to integrate. In this case, given the situation of lack of isomorphism, both the guest and host communities will make it possible for the members of the guest community to learn the culture of the host community. In case (4) we have the converse of case (1). Here both parties are not interested in integration and therefore in the absence of coercion and cultural isomorphism they may co-exist as two separate communities. Case (2) and (3) represent several permutations of the two extreme cases explained above. Case (2) is a situation where the host wishes to assimilate the guest but the latter rejects the assimilation exercise. In this case the host may use both formal enculturation (socialization) and coercion measures (militant or legal action) to incorporate the guest. When this occurs, the ultimate result

is inter-ethnic conflict and may lead to the guest community not learning the culture of the host. In case (3) on the other hand, the guest community may wish to be assimilated and learn the culture of the host community but because the host community rejects the guest, the former does not offer the latter any encouragement to learn the culture. And even where the guest learns the host culture, they are discriminated against by the host so that communication hardly takes place between them (Agyeman, 1976:25)

The study is based on the inter-ethnic relations theory because of its conceptual and practical advantages. Inter-ethnic relations theory conceptualizes migrants and natives' relations as a network whose dynamics are shaped by the functioning of a variety of networks linking actors at different levels of aggregates. Inter-ethnic relations theory takes into consideration integration and assimilation policies between migrants and natives. For the purpose of analysis of this thesis, in-migrants were regarded as guest and the study area (Kasoa) as a host community.

METHODOLOGY

The study adopted a cross-sectional survey design. This design typically includes collecting data at one point and over a short period of time to provide a 'snap shot' of the outcome and characteristics associated with a population (Cohen, Morrison & Manion, 2011). Similarly, Aggarwal (2008) explains that the cross-sectional survey design is used to the gather information about prevailing conditions or situations for the purpose of description and interpretation. He again maintains that the design becomes appropriate when the researcher intends to make comparisons, identify trends and relationships between variables. Therefore, descriptive cross-sectional survey fits the purpose of the study which was to investigate the social organisation of in-migrants and natives of Kasoa. The survey allowed the use of a representative sample from a large population, therefore it made data collection faster and less costly, produced greater accuracy of results and gathered numerical data for statistical analysis (Seidu, 2007).

The target population for this study consisted of all in-migrants who have stayed at least one year and native-born residents. The accessible population was all in-migrants and native-born residents of Kasoa. The choice of Kasoa for study was based on the fact that the socio-cultural and economic nature of Kasoa makes it imperative to assume that Kasoa has a good share of in-migrants whose response to any influence on social organisation would be reliable. Apart from this, it is also on record that a lot of people have migrated to Kasoa in search of land for housing purposes. The study adopted respondent driven sampling (RDS) to obtain a representative sample of 240 household respondents made up of 140 in-migrants and 100 natives.

Table 1: Sampling Process

Area	Teams (a)	Interviewees per team (b)	Cycle no of days (c)	Clusters $d=a*b*c$	Household per cluster	Total Households
Kasoa	2	1	15	30	8	240

The proportion of the household sample was done in line with the population figure in the study area i.e., out of total of 69,384 people (Ghana Population and Housing Census, 2010), 39,884 were in-migrants and 29,500 were natives. The actual sampling was carried out in stages. The first stage was selection of small neighborhood of clusters which were randomly distributed throughout Kasoa. The second stage was listing of households in the neighbourhood and the last stage was selection of households. 200 in-migrant households were identified during the reconnaissance survey but only 140 respondents accepted to participate in the study. Respondent driven sampling (RDS) is a technique developed to sample hard-to-reach target population. It is a variation on chain-referral sampling like snowball sampling. RDS relies on the collection of the personal network size (PNS) that measures the number of eligible people in each participant's personal network who are members of the study's target population (Johnston, Rodriguez & Napierala, 2014). In this study, respondent driven sampling technique was used to identify households that have family members that have migrated through the help of the community leaders who identified some migrant households who in turn identified other migrant households until the required sample size (saturation) was obtained for the study. 30 clusters (communities) were selected because it was observed that the rate of in-migration in these communities was more frequent and higher as the likelihood of obtaining the needed information for the study could be easy (Awutu-Senya East District Assembly, 2017)

Questionnaires were designed as instruments for the study for both in-migrants and native-born residents. The items in the questionnaire were put under the following sections: socio-demographic characteristics of respondents, inter-ethnic friendship by in-migrants and natives, participation in trade association and in-migrants' ethnic background and selection of spouses. Attempts were made to have the questions in a logical sequence. The questions were of open and close-ended type. The questionnaires were administered personally to the respondents as most of the participants could neither read nor write. Content validity of the instrument was gained by colleague lecturers who are experts and have knowledge in the issues of the study. The instrument was also pre-tested with 30 in-migrants and 20 natives in Gomoa Potsin which has similar characteristics as Kasoa (main study area). This enabled the researchers to understand the clarity, the scope and depth of data collected as a result of the experience from the pre-test. Before the administration of questionnaires, two undergraduates (research assistants) all from the district were accepted as enumerators and two meetings were arranged with them. They were introduced to the aim of the research process and each question was reviewed with them. The enumerators operated

independently because they were completely familiar with the people and local language. The administration of the instrument lasted for 15 days. The respondents were assured of strict confidentiality about their volunteered information and their names were also not being used as a way of protecting their identity. The informed consent of the participants was sought.

Analysis of data was done with both descriptive and inferential statistical tools using tables to describe the data. The responses from the questionnaires were numbered serially, edited, coded and summarized in tables, frequencies and percentages. In analyzing the data, the statistical technique like chi-square was made use of in testing the hypotheses. The dependent variable consisted of in-migrant and native household respondents while the independent variables were made up of inter-ethnic friendship, marriage patterns and participation in trade association.

Socio-Demographic Characteristics of Respondents

Table 1: Distribution of Population by Sex

Sex	No.	Percentage
Male	124	51.67
Female	116	48.33
Total	240	100.00

The male - female distribution shows a preponderance of male over female respondents. In all there were 124 male as against 116 female respondents. The proportion of sex distribution of the household sample reflect almost the same proportions in the population figure in the study area i.e. out of total of 2,597 people, 1,319 (i.e. 50.8%) were males and 1,278 (i.e. 49.2%) were females.

RESULTS AND DISCUSSION

Friendship Network

Friendship network is an aspect of interpersonal assimilation which concerns the frequency of inter-ethnic contact between individuals. The informal friendship network is an indicator of personal intergroup contact. In this study, we assessed inter-ethnic relations between the in-migrant and native respondents in the study area. The first research hypothesis states that “there is no statistically significant difference in terms of inter-ethnic friendships between in-migrants and natives”. The hypothesis is based on the premise that in-migrants and natives have equal close friends from other ethnic group.

H₀₁: There is no statistically significant difference between in-migrants and natives on their perception of inter-ethnic friendship practiced in Kasoa.

H_{a1}: There is a statistically significant difference between in-migrants and natives on their perception of inter-ethnic friendship practiced in Kasoa.

In testing this hypothesis, a chi-square test of association was used, and the results are presented in Table 2

Table 2: Chi-Square Results on In-migrant, Native and Inter-Ethnic Friendship

Inter-Ethnic Friendship	In-Migrant		Native		χ^2 Value	Df	Sig.
	No.	%	No.	%			
None	32	29.1	30	54.5	10.55	2	0.035
One	50	45.5	15	27.3			
Two or more	28	25.4	10	18.2			
Total	110	100.0	55	100.0			

Review of the results in Table 2 shows that in-migrant respondents have more friends from other ethnic group than the natives. For example, 71 % of the in-migrants had one or more friends from other ethnic group as against 46% in the case of the native respondents. The results showed that ($\chi^2 = 10.55$; (p) = 0.035) is less than 0.05 alpha level of significance χ^2 (2, n = 165) = 10.55, p = 0.035. Based on the result, the difference between the in-migrants and native respondents in terms of inter-ethnic friendship is statistically significant. It is clear from the results that the native respondents are not as open as the in-migrants to having ethnic friends. The data show that the in-migrant respondents have more friends than natives do. This is shown in Table 2 where more than half (54.5%) of the native respondents do not have close friends from another ethnic group as against (29.1%) of the in-migrant. Therefore, the null hypothesis that “There is no statistically significant difference between in-migrants and natives on their perception of inter-ethnic friendship practiced in Kasoa” is rejected while the alternate hypothesis is accepted.

The findings on the inter-ethnic friendship by migrant status i.e. in-migrant and native respondents revealed that the in-migrants in the study area are shown to have more inter-ethnic friends than natives. This means that the natives are not as open as the in-migrants to having inter-ethnic friends. Inter-ethnic friendship between in-migrant and native respondents has emerged as an indicator of social structural assimilation among the in-migrants and to a higher degree among the native people in the study area as shown in Table 2.

Table 3: Factors Affecting Inter-Ethnic Friendship Network and Participation in Trade Association by Migrant Status (%)

Factors		In-Migrant (%)	Natives (%)
Education	None	21.0	38.0
	Primary	38.0	22.0
	Secondary and Above	41.0	40.0
Occupation	None	29.0	46.0
	Primary	21.0	19.0
	Secondary	9.0	7.0
	Tertiary	41.0	28.0
Ability to use Language	None	32.0	38.0
	One	28.0	26.0
	Two or more	40.0	34.0
Age	18-44	62.3	51.6
	49+	37.7	48.4

Review of the demographic data disclosed that Inter-ethnic friendship between the in-migrant and native-born respondents emerged as an indicator of social structural assimilation. For example, whereas 38 percent of the natives are uneducated, only 21 percent in the case of the in-migrant respondents are uneducated. The distributions of the sample by occupation have disclosed that whereas Forty-six percent of the native respondents are not employed as opposed to twenty-nine in the case of the in-migrant respondents. Forty percent of the in-migrant respondents have ability to use the other language (two or more) as opposed to thirty-four percent in the case of the native respondents. The in-migrant respondents are more youthful (i.e. 62.3%) and therefore are able to make inter-ethnic friends than the natives who constitute 51.6% of the youthful age (i.e. 18-44 years).

Participation in trade Associations

Participation in trade organisation is another indicator of community integration of different social groups. It reflects the degree of an individual's involvement in activities occurring beyond the bounds of the immediate family network. Various kinds of trade associations exist in Kasoa (study area). These include Association of Garages, Hairdressers, Tailor and Dressmakers, Market Retailers, Ghana Private Road and Transport Union (GPRTU) and Woodsellers. Therefore, participation in any of these trade organisations not only means a high degree of involvement in activities locally, but also implies institutional assimilation to the "Awutu" (Kasoa's indigenous people) culture.

The second research hypothesis of the study sought to test if there is no statistically significant difference between in-migrants and natives on their perception of participation in trade association

practiced in Kasoa. This is based on the assumption that in-migrants and natives participate in trade association in equal terms.

H₀₂: There is no statistically significant difference between in-migrants and natives on their perception of participation in trade association practiced in Kasoa.

H₀₂: There is a statistically significant difference between in-migrants and natives on their perception of participation in trade association practiced in Kasoa.

The chi-square test of association was employed in testing this hypothesis and the results are presented in Table 4

Table 4 shows that in-migrant respondents highly participate in trade associations more than the natives. For example, 33.3% of the in-migrant respondents participate in two or more trade associations as opposed to 12.5% in the case of the native respondents. This means that the in-migrant respondents are found to engage more actively in trade organisations than natives. The results showed that ($\chi^2 = 11.21$; (p) = 0.024) is less than 0.05 alpha level of significance χ^2 (2, $n = 132$) = 11.21, $p = 0.024$. Based on the result, the difference between the in-migrants and native respondents in terms of trade association is statistically significant.

Table 4: Chi-Square Results on In-migrant, Native and Trade Association

Trade Association	In-Migrant		Native		χ^2 Value	Df	Sig.
	No.	%	No.	%			
None	22	28.2	19	59.4	11.21	2	0.024
One	30	38.5	9	28.1			
Two or more	26	33.3	4	12.5			
Total	78	100.0	32	100.0			

This means that the native respondents are not as open in engaging in different trade association. The data show that the in-migrant respondents engage in different trade than natives do. This is shown in Table 4 where more than half (59.4%) of the native respondents do not engage in any trade association. Therefore, the null hypothesis that “There is no statistically significant difference between in-migrants and natives on their perception of participation in trade association practiced in Kasoa.” is rejected while the alternate hypothesis is accepted.

This is shown in Table 4 where more than half (59.4%) of the native respondents do not participate in trade associations as against less than half (28.2%) of the in-migrant respondents who do not participate in trade association. A further analysis revealed that this might be partly due to the difference in age structure between the in-migrant and native-born respondents. It was noted that

a larger part of the in-migrant group is not old enough to become members of the trade association as shown in Table 5.

Table 5: Age of Respondents by Participation in Trade Associations (In Percentages)

Participation in Trade Associations In-migrants				
Age	In-migrants		Natives	
	N	%	N	%
18-26	11	20.1	2	15.0
27-35	21	37.0	4	33.4
36-44	3	5.2	1	3.2
45-53	8	13.7	2	18.4
54-62	13	24.0	4	30.0
Total	56	100.0	13	100.0

Age is significant for in-migrant and natives born; younger people seem to become more active commercially than older people as far as participation in trade associations is concerned. For example, whereas more than half (57.1%) of the in-migrant respondents between the ages 18-35 years participate in trade associations, as against only 48.4 of the natives were between the ages of 18-35 years. Additionally, it could be realized from the results in Table 4.3 that 48.4% of the native respondents between the ages 45-62 are participants in trade associations as opposed to 37.7% in the case of the in-migrants.

Marriage Patterns

Inter-marriage has been noted as an ingredient for increasing inter-ethnic cordial relations and integration and for removing the possibility of breeding hostilities. Inter-marriages between the host and the guest members may be used as a means of cultural adoption. A guest who marries a native will be exposed to the culture of the host community not only through his spouse but also through their children who in part at least, are directly enculturated into the host society through peer group or school (Gallego & Mendola 2010; Francis, 1976).

This study sought to ascertain if there were any statistically significant difference between in-migrants' ethnic background and their selection of spouses (marriage patterns). This third research hypothesis is premised on the assumption that choice of a spouse is irrespective of one's tribal or ethnic affiliation.

H₀₃: There is no statistically significant difference between in-migrants ethnic background and their selection of spouses in Kasoa.

H₀₃: There is a statistically significant difference between in-migrants ethnic background and their selection of spouses in Kasoa.

In order to ascertain whether marital relations in the study area are inter or intra-tribal marriage, categories of married were contrasted with unmarried with the aid of chi-square test of association and the results are shown in Table 6

Table 6: In-Migrants' Ethnic Background and Selection of Spouses

Ethnic Background	Intra-Tribal		Inter-Tribal		χ^2 Value	Df	Sig.
	No.	%	No.	%			
Akan	7	10	10	58.8	15.0	4	0.044
Ga	12	5	5	29.4			
Ewe	4	1	1	20.0			
Guan	7	8	8	53.3			
Hausa	31	14	14	31.1			

At the alpha value of 0.05 level, the chi-square test of association results showed that ($\chi^2 = 15.0$; ($p = 0.044$) is less than 0.05 alpha level of significance $\chi^2 (2, n = 38) = 15.0, p = 0.044$. This implies that the difference between in in-migrant respondents' ethnic background and their selection of spouses is statistically significant as the study rejected "There is no statistically significant difference between in-migrants ethnic background and their selection of spouses in Kasoa" and accept the alternative is accepted. The findings from the study point out that Ga, Ewe and Hausa respondents are intra-tribal while Akan and Guan are divided evenly in the choice of their marriage partners. They are more inter-tribal in their marital relations.

The percentage values of inter-tribal marriage for Akan and Guan indicate 58.8%, 53.3% as against 41.2% and 46.7% in the case of intra-tribal respectively as illustrated by Table 6. This finding on marriage patterns by tribe supports what was found out by Agyeman (1976) as already outlined, in the literature review that Ewe, Ga and Hausa are more intra-tribal while Akan and Guan are inter-tribal in their marital relations in his study on the survey of OLA Estate in Cape Coast, Ghana. The native people of the study area are Awutusu. The finding reveals in general that in-migrant respondents engage more actively in intra tribal than inter-tribal marriage. Since the study area is dominated by Hausa, the preference for intra-tribal can be attributed to religion. The result of Ewe and Ga obviously explain the lack of volition on the part of them to speak the natives (Awutusu) language hence are more concentrated in marrying from their own tribes.

CONCLUSIONS

Although much of Kasoa's population is transient, its institutions serve to articulate and integrate the various ethnic components. While tribe and homeland appear to hold primary allegiances, in-

migrants display a faith in the continuity of Kasoa urban life by their active participation in the existing institutions. This is evidenced in the study by inter-ethnic friendship, participation in trade associations and inter-marriages by both in-migrants and natives. In the light of these observations, one can say that the extent of integration between in-migrants (guest) and the natives (host) will depend on the will on the part of the guest community to be assimilated and the extent to which the host community too is willing to accept the guest and therefore how much encouragement they give the members of the guest community to adopt the host culture. We gathered from the data that the Kasoa community is dominated by in-migrants who are mostly Hausa and Akan with the highest population emanating from the Hausa tribe. It was also noted from the responses that intra-tribal marriage predominates. In the face of these results, one can say that residents live more or less in “kinship” groups, i.e. most of them are organised around their relatives who form more or less independent units within the community.

Research Implications

The results of this study have implications for the friendship networks, trade participations, marriage patterns and social integration for peaceful co-existence of in-migrant and indigenes at Kasoa. Conscious efforts to socialize the in-migrant into assimilating the cultural and behavioural practices of the indigenes would ease the sense of mistrust, unfair friendship; poor relations among others. This will be needed to promote good and cordial social relations amongst in-migrant and the natives. Important to this study is the fact that the native respondents were not as open as the in-migrants to having friends from ethnic groups. Even though the researchers do not subscribe to the unfriendly nature among the natives, it is worth to state that their unfriendly relations could have dire consequences on social integration. It should be noted that having good social bonds and belongingness increases the sense of ‘we-feeling’ among the populace especially in Kasoa so that there can be synergy to realize desirable social outcomes. Besides, the study disclosed that in-migrant respondents were more actively engaged in trade associations than the natives. Again, the in-migrants were found to be more actively engaged in intra-tribal marriage. The implication is that as much as the in-migrant needs to be commended on this feat, more effort is required to promote this so as to ensure national integration and cohesion. In essence, the Kasoa Community through the Awutu Senya East Municipality is expected to motivate and promote trade associations between the indigenes and in-migrants.

Recommendations

The Kasoa community and the Awutu/Effutu/Senya District Assembly (planners and administrators) must be actively involved in the establishment of more formal schools. Although Kasoa is dominated by Hausa tribe, conscious efforts must be made by the way of encouraging them to enter more Non- Muslim Schools. This will help socialise the members of the quest

community (immigrants) into the culture of the host community (natives). Findings of this study have shown the need for inter-marriages; however, this must not be solely on intra-tribal lines. To achieve higher results the community must intensify education through for example, churches that it is not a taboo to marry outside one's tribe. Inter-marriage between the host and the guest members should be adopted as a means of cultural adoption. The findings of this study have noted that tribal associations will become less popular the more people perceive of other voluntary associations such as trade associations in a town. It is therefore, the wish of this study that acceptance of members into associations is not based on tribal lines as it can breed hostilities between the host and guest members of the community.

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